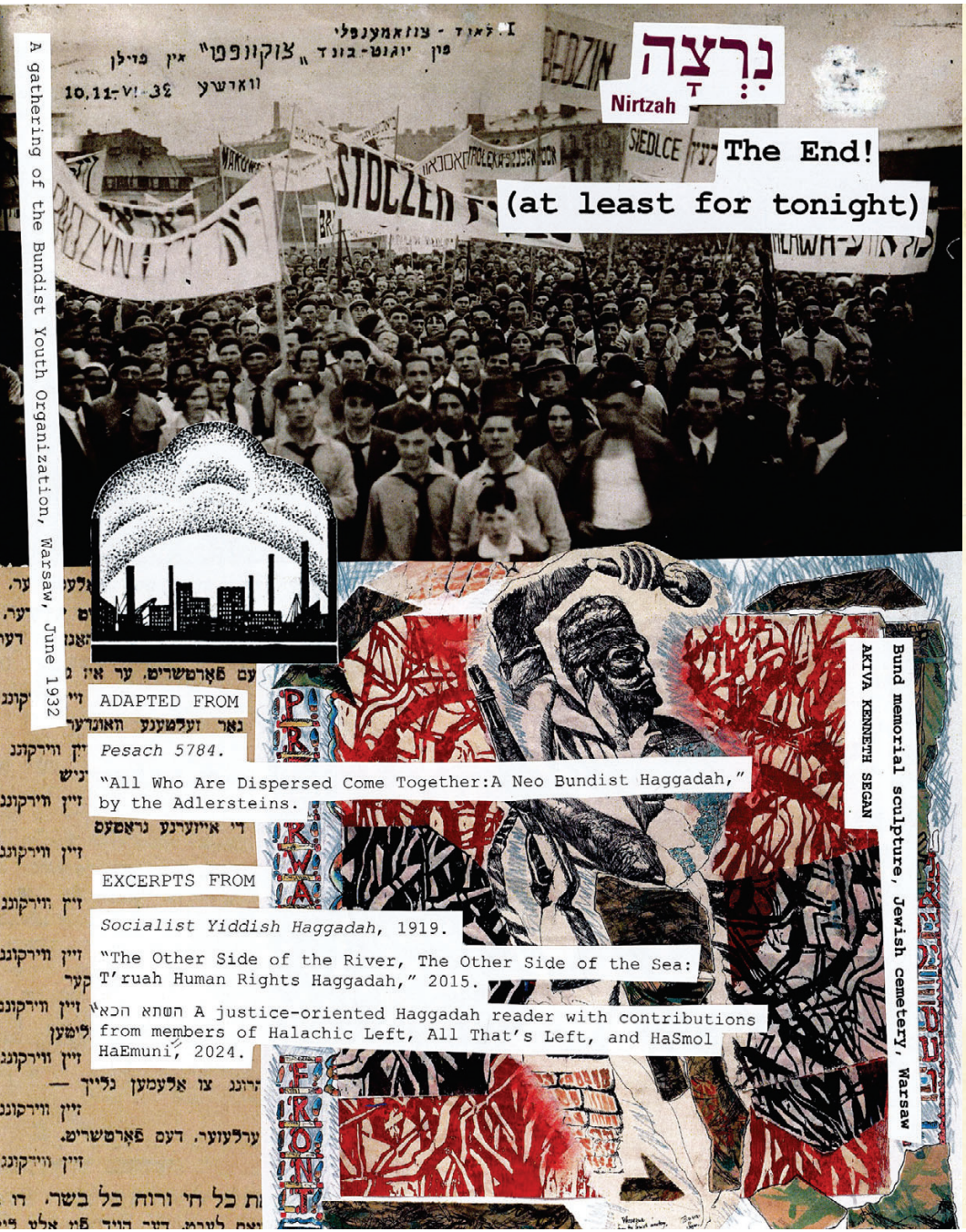
A gathering of the Bundist Youth Organization, Warsaw, June 1932
נִרְצָה
Nirtzah
The End!
(at least for tonight)
ADAPTED FROM
Pesach 5784.
"All Who Are Dispersed Come Together:A Neo Bundist Haggadah," by the Adlersteins.
EXCERPTS FROM
Socialist Yiddish Haggadah, 1919.
"The Other Side of the River, The Other Side of the Sea: T'ruah Human Rights Haggadah," 2015.
A justice-oriented Haggadah reader with contributions from members of Halachic Left, All That's Left, and HaSmol HaEmuni, 2024.
AKIVA KENNETH SEGAN
Bund memorial sculpture, Jewish cemetery, Warsaw

דער האמער
PASSOVER HAGGADAH
2026
SOCIALIST ANTIZIONIST
VOL II.N11
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B. Aronson

June 20, 1955

HIT HARD BY HITLERITE GENOCIDE IN EUROPE, THE BUND NOW FACES ATTACKS BY PRO-ZIONISTS

THE JEWISH BUND RE-FORMS ITS RANKS

By AL FINDLEY

The third world conference of the Jewish Bund, held in Mont
in the middle of April, represented a post-war consolidation of the r
nants of this once-powerful organization, which has suffered extensi
from the decimation of the Jewish peoples in Europe.

The Bund has a long and honorable tradition of service to,
struggle for, both socialism and the Jewish working class; this is a
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MAJORITY PRO-WEST

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has unfortunately lined the Bund up

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ion, divided its po-
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Jewish settlements [outside Israel] into colonies, into a hinterland for the state of Israel."

PLATFORM ON ISRAEL

The conference stated the importance of the creation of the state of Israel. The fact itself is neither hailed nor decried. The resolution says Israel "could play a positive role in Jewish life, but first it must do the following: (1) stop considering Israel as the state of all Jews; (2) the interests of the Jews in Israel to be subordinated to the interests of the Jews the world over; (3) Israel should apply the principle of democracy—the self-same one we demand where we are a minority—in Israel both to Jews and non-Jews; (4) remove all Israeli obstacles to peace with the Arabs; (5) Yiddish should be taught in all educational institutions and have full rights and freedom in public life."

OUT OF THE MUDPOT

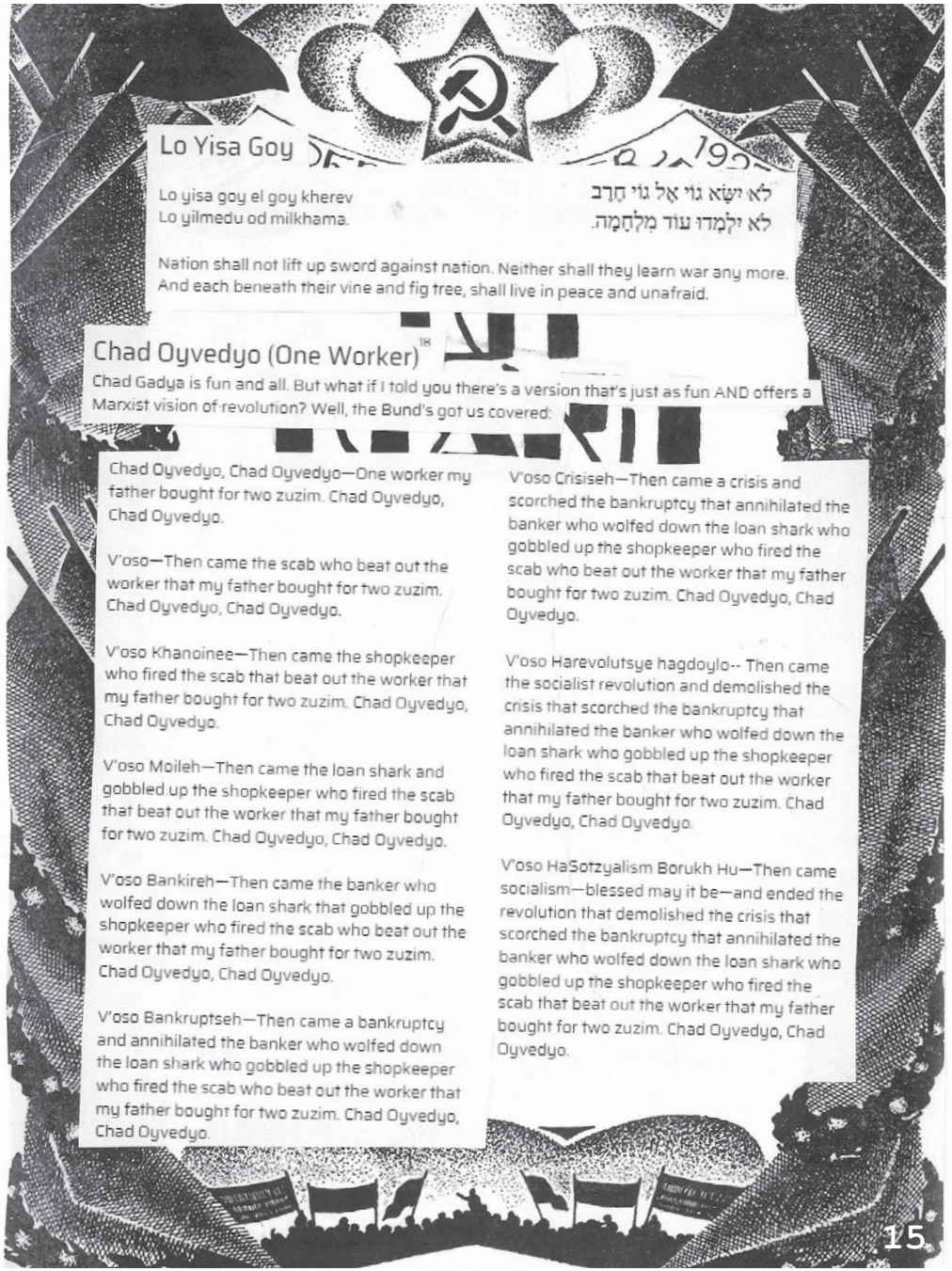
Of course the Bund's problems of the workers wherever the Jews are, as against making Israel

Whereas traditional Judaism teaches that the Jews help prepare the world for the coming of the Messiah and the ultimate revelation of God's glory, the proletarian Passover message transfers the eschatological mission to the workers, the new chosen people.

The General Jewish Workers Union (Algemeyner yidisher arbeterbund), popularly known as the Bund, was one of the most influential Jewish political parties in interwar Poland. Advocating a socialist society and international workers' solidarity, the Bund was successful in attracting thousands of Jewish workers to its ranks. At the same time, it had to deal with a tension inherent in the very concept of a Jewish socialist party that made universalist claims but also retained particularistic elements of Jewish tradition. Bundist leaders addressed this tension by characterizing their party as anti-Zionist and anti-religious, but still manifestly Jewish. In place of the Orthodox and Zionist concepts of klal-yisroel, the Bund promoted the idea of an East European Jewish workers' community. Along these lines, it called for an autonomous status for the Jewish minority within the Polish state, particularly with regard to cultural affairs.

[T]he Bundists (like the Zionists) took holidays such as Passover and filled them with new and ideologically relevant content. They emphasized the festive element of Passover with activities such as sports events and communal dinners. Yet even more significant was the way in which the Bundists attempted to read socialist meanings into the holiday by reinterpreting the biblical narrative.

Between Socialism and Jewish Tradition: Bundist Holiday Culture in Interwar Poland
By Daniel Mahla
Ph.D. candidate in Jewish history at the Department of History at Columbia University



הַלֵּל
Hallel

The Fourth Cup of Wine

For the fourth cup, we drink to the hope of Sotzyalism ("Sotz-ya-leesim") that one day our struggles will build a society of friendship, comradeship, peace, love, and thriving for ALL based on the abolition of capitalism and the victory of democratic socialism.

"There, where we live, that is our country."
—Motto of the Jewish Labor Bund, Kiev, circa 1918

INTRODUCTION

The intention of this Haggadah is to offer a "religious but not spiritual" Passover service which can be shared with both Jew and Gentile comrades to encourage them to engage in analysis and conversation. Taking inspiration from the secular anti-Zionist Jewish Bundists, it recognizes the importance of oral tradition while applying their lessons to a material analysis of the present rather than focusing only on a mythic past and redemptive future.

The Parsley represents the new growth of spring.

The Shank Bone or Beet represents sacrifices we have made to survive.

Matses of our unleavened hearts: may this Seder enable our spirits to rise.

The Egg symbolizes the circle of life.

The Haroset, a sweet dish that represents bricks and mortar.

The Maror, bitter herb or horseradish, the bitterness of slavery.

Gefilte fish to gross out your Gentile friends who think they have to eat it.

Strawberry recognizes the horrific injustices against the Palestinian people.

Salt water of our tears, then and now.

Artichoke acknowledges interfaith marriages.

In keeping with this anti-orthodoxy, it is not strictly communist in focus like the Bund's Haggadah, but strives for modern relevancy. Secular while maintaining ritual. Anti-Zionist but not self-flagellating or monothematic. Universalist but still Jewish.

-Homer 2026

קַדֵּשׁ
Kadesh

Bless and drink the first cup of wine/grape juice.

Baruch Atah Adonai Eloheinu בָּרוּךְ אַתָּה ה׳ אֱלֹקֵינוּ
Melech ha'olam borei pri hagafen. מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Blessed are You ETERNAL our God, Sovereign of time and space, creator of the fruit of the vine.

Tonight, we drink the four cups to uplift the four principles of Bundism:

1. Yiddishkayt ("Yiddish-kite") — *jewishness* — יִידִישקייט
2. Doikayt ("Doy-Kite") — *hereness* — דָאיקייט
3. Khavershaft ("Ha-ver-shaft") — *friendship* — קַאבֶּרשַׁפט
4. Sotzyalism ("Sotz-ya-leesim") — *socialism* — סאָציאַליזם

don't pour your own Cup.

וּרְחַץ
Ur'chatz

washing hands

כַּרְפַּס
Karpas

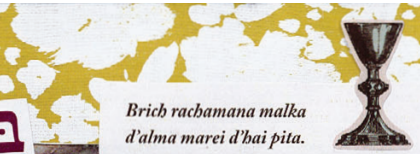
The green vegetable represents rebirth, renewal, and growth; the salt water represents the tears of enslavement.

dipping greens in salt water

בָּרֵךְ
Barekh

Brich rachamana malka d'alma marei d'hai pita. בְּרִיךְ רַחְמָנָא מַלְכָּא דְעָלְמָא מָרֵיהּ דְּהַאי פִּיתָא

Blessed is the Merciful One, Sovereign of the world, Master of this bread.



For the third cup, we drink to khavershaft ("Ha-ver-shaft"), which means "friendship" and

OPENING THE DOOR FOR ELIJAH

Note: Our ace team of historical researchers at All Who Are Dispersed . . Come Together have concluded that Elijah was kind of a nudnik and his story has nothing specific to do with Pesach.

Violence During a Strike, 1930s-1940s
SAM ROTHBORT

Miriam the prophetess is linked with water in a number of ways. She watched over her baby brother Moses in the Nile and sang and danced at the shores of the Reed Sea. Midrash teaches us that when Miriam died, the magical, portable well that had sustained our people dried up.

According to tradition, Elijah will bring Messiah to us and the world will be redeemed. In my lyrics (below), Miriam brings *us* to the waters of redemption. It will then be our task to enter the waters and together redeem the world.

Instead of pouring out wrath, let us pour forth love, forgiveness and peace — for the soothing and healing of our broken world.

– Rabbi Leila Gal Berner , PhD,
Rabbi Emerita, Kol Ami: The Northern Virginia Reconstructionist Community, Annandale, Va.

Miriam haneviah, מִרְיָם הַנְּבִיאָה
oz v'zimrah beyadah, עֹז וְזִמְרָה בְּיָדָהּ
Miriam tirkod itanu מִרְיָם תִּרְקֹד אִתָּנוּ
lehagdil zimrat olam, לְהַגְדִּיל זִמְרַת עוֹלָם
Miriam tirkod itanu מִרְיָם תִּרְקֹד אִתָּנוּ
letaken et haolam. לְתַקֵּן אֶת הָעוֹלָם.
Bim'hera veyameinu בִּמְהֵרָה בְיָמֵינוּ
hi tevieinu הִיא תְּבִיאֵנוּ
el mei hayeshua. אֶל מֵי הַיְשׁוּעָה.

**Miriam the prophet, strength and song in her hand,
Miriam will dance with us to strengthen the world's song,
Miriam will dance with us to heal the world.
Soon and in our time, she will bring us to the waters of the redemption.**

כּוֹרֶךְ

Korekh

WHAT'S THE Recipe Boys?

Take some of the maror and charoset and put them between two pieces of matses and give the sandwich to the person on your left. Those who pass to the right will be ostracized and purged as rightist deviationists.

Morgn Freiheit. Cartoon: "Warning! Poison. Der Tog scabs for the Nazis."

שֻׁלְחָן עוֹרֵךְ

Shulchan Orekh

Let's Eat!

Afikomen

צָפוּן

Tzafun

[[Find the afikoman and distribute it to all who are seated at the table.]]

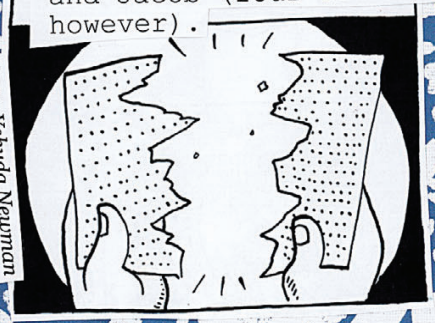
יַחַץ

Yachatz

break the middle matzo and wrap the larger half in a cloth

YACHATZ

Traditionally, Seders require three matzot. Why three? Three are our patriarchs: Abraham, Isaac and Jacob (four are our matriarchs however).



Rena Yehuda Neuman

The three matzot can represent thesis, antithesis and synthesis (if you're into Hegel): the two opposites in any polarized situation, and the solution which bridges them. A "solution" which is immediately ripped apart - perhaps a metaphor for how even the deepest changes are never fully secure.

hide the afikoman

PESACH 5784

We recall interwar Poland, where matse was a commercial business. Here, Jewish capitalists exploited Jewish bakers. The Bund fought back.

They organized a Bakers Union that included all the workers, including the "unskilled."

יַחַצְן

Fill the second cup and begin Maggid.

invite strangers to join!

מַגִּיד
Maggid

The Four Questions

Why is this night different from all other nights?

Why on all other nights do we eat either bread or matzah, but on this night we only eat matzah?

Why on all other nights do we eat all kinds of herbs, but on this night we eat only bitter herbs?

Why on all other nights do we not dip our herbs even once, while on this night we dip twice?

Why on all other nights do we eat either sitting or reclining while on this night we recline?

Ripping Feather Beds During a Pogrom, 1930s–1940s
SAM ROTHBORT

second washing of hands

רָחְצָה
Rachtzah

מוֹצִיא מַצָּה

Motzi Matzah[24]

בָּרוּךְ אַתָּה ה׳
אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם
הַמּוֹצִיא לֶחֶם
מִן הָאָרֶץ.

Baruch Atah Adonai,
Eloheinu Melech ha'olam,
hamotzi lechem
min ha'aretz.

Blessed are You ETERNAL our God, Sovereign of time and space, who brings forth bread from the earth.

וְכָכָה תֹּאכְלוּ אֹתוֹ מָתְנֵיכֶם חֲגֻרִים נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקֲלֵכֶם בְּיֶדְכֶם וַאֲכַלְתֶּם אֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַה׳:

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to Hashem.[1]

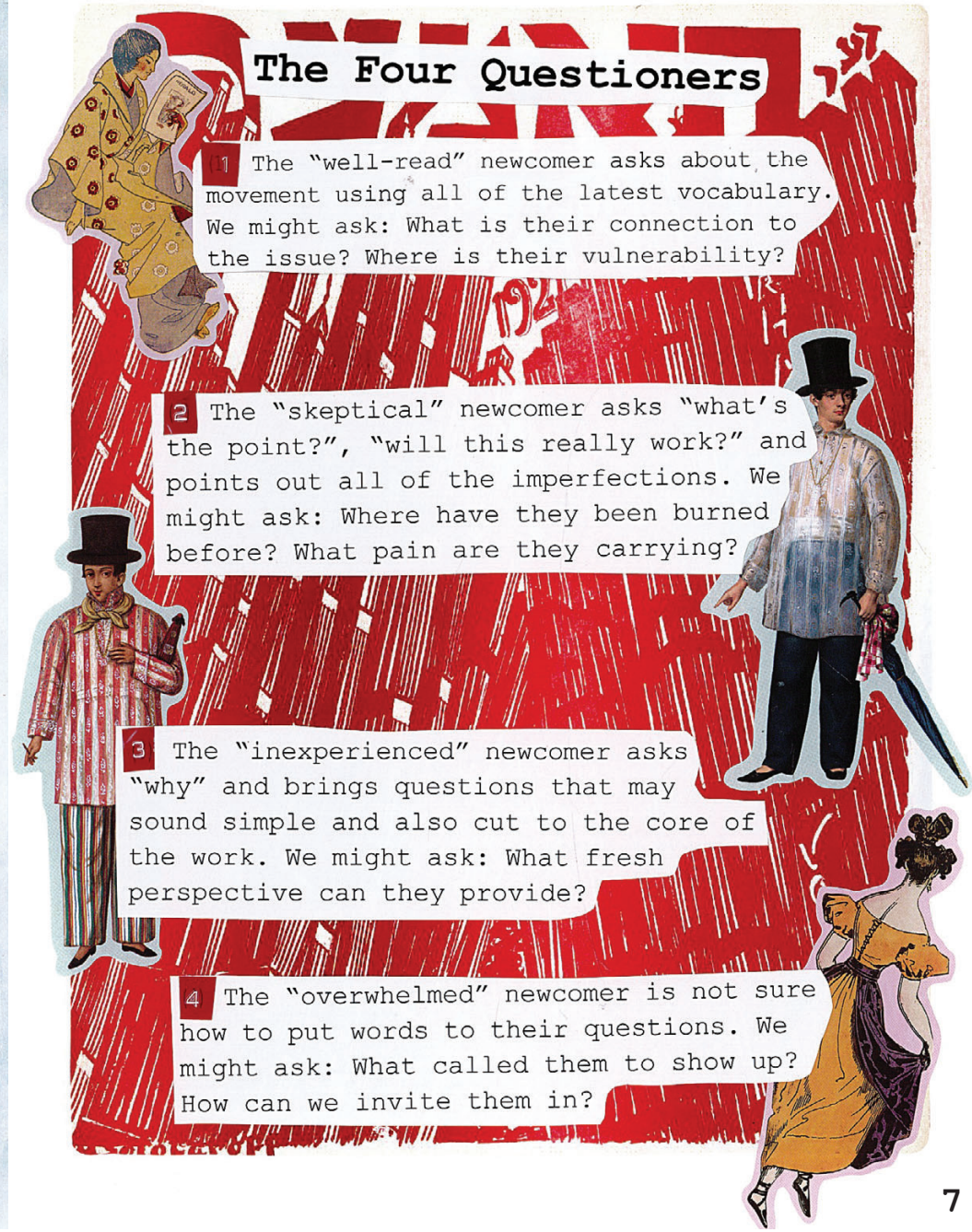
מָרוֹר
Maror

Bitter Herbs

Why do we eat maror? Maror represents the bitterness of bondage. Why do we eat haroset? It symbolizes the mortar for the bricks our ancestors laid in Egypt.

Two fighters after capture during the Warsaw Ghetto Uprising
AKIVA KENNETH SEGAN, Wing Luke Asian Museum, Seattle.

This is the bread of affliction our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need come share our Passover.
הָא לַחְמָא עַנְיָא דִּי אֲכָלוּ אַבְהָתָנָא בְּאַרְעָא דְּמִצְרָיִם. כָּל דִּכְפִין יֵיתֵי וְיֵיכֹל, כָּל דִּצְרִיךְ יֵיתֵי וְיִפְסַח. הָשַׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל. הָשַׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.
At this year's seder, the same war criminals who have forced Palestinian families to flee their homes will lift up their matzah and wax poetic about the Israelites' rush to escape Egypt. The same politicians who have manufactured a famine in Gaza, leading millions to the brink of starvation, will proudly declare: "Let all who are hungry come and eat."
What was once the simplest line of the Haggadah has become gibberish.
by Rabbi Lara Ḥaft Yom-Tov
As we gather around the Seder table, let us consider these powerful and haunting words from R' Hirsch, who was commenting on God's command: "You shall not wrong a *ger*[1] or oppress him/her, for you were *gerim* in the land of Egypt" (Exodus 22:20):
As *gerim*, your rights were denied in Egypt. This was the source of the slavery and wretchedness imposed upon you. Therefore beware, so runs the warning, from making human rights in your own state conditional on anything other than on the basic humanity which every human being as such bears within him/her by virtue of being human. Any suppression of these human and civil rights opens the gate to the indiscriminate use of power and abuse of human beings, to the whole horror of Egyptian mishandling of human beings that was the root of abomination of Egypt.
This Passover, may we learn from our experiences as Israelites to ensure we do not become Egyptians.
by Rabbi Arik Ascherman
AKIVA KENNETH SEGAN
The Situation is at-hand (Homage to Israeli-Palestinian conflict victim, Juliano Mer-Khamis, director of the Freedom Theater, Jenin; actor; documentary film director, assassinated 2011).


The Four Questioners
1 The "well-read" newcomer asks about the movement using all of the latest vocabulary. We might ask: What is their connection to the issue? Where is their vulnerability?
2 The "skeptical" newcomer asks "what's the point?", "will this really work?" and points out all of the imperfections. We might ask: Where have they been burned before? What pain are they carrying?
3 The "inexperienced" newcomer asks "why" and brings questions that may sound simple and also cut to the core of the work. We might ask: What fresh perspective can they provide?
4 The "overwhelmed" newcomer is not sure how to put words to their questions. We might ask: What called them to show up? How can we invite them in?

DAYENU

"it would have been enough?"

Some day, perhaps, we will only say Dayenu about life's trivialities. And as the Bund Haggadah says:

"And when we have accomplished this, we will begin to feel that we are also people, and we will live and work as free people. Human understanding will then ceaselessly overcome the vile one, the beastly passion, and we will sing a new, a happy song." [12]

The Second Cup of Wine

We now drink to the second Bundist principle: Doikayt (Doy-kite). Doikayt means "hereness." It rejects dreaming of a specific land that is "ours."

THE TEN PLAGUES

one drop each

1. דָּם, Dam, blood
2. צְפַרְדֵּעַ, Tzfardeyah, frogs
3. כִּנִּים, Kinim, lice
4. עָרוֹב, Arov, wild beasts
5. דֶּבֶר, Dever, pestilence
6. שְׁחִין, Sh'hin, boils
7. בָּרָד, Barad, hail mixed with fire
8. אַרְבֶּה, Arbeh, locusts
9. חֹשֶׁךְ, Hosheh, darkness
10. מַכַּת בְּכוֹרוֹת, Makat B'horot, death of the firstborn

Pure Maggid: Recounting Exodus

WE were exiled, and we returned. We were slaves, we suffered, and now we are free.

In this narrative, the past's role is not so much commanding as it is justificatory. We recall oppression to emphasize the necessity of our current "freedom." Enslavement becomes less an embodied experience demanding a changed world and more a threat dangled over people's heads to uphold the world as it currently is. When reading the Haggadah, the lesson communicated is thus never to become slaves again, not how to get free.

Our education did not ask us to probe the parts of ourselves that might be capable of inflicting great harm on others, and to figure out how to resist them. It asked us to be as outraged and indignant at what happened to our ancestors as if it had happened to us—and to stay in that state.

The reason for this frozen quality to our education, I now see, was that the Holocaust was a plot point in a larger, prewritten story we not only were being told but also were trapped inside: a phoenix-from-the-flames narrative that began in the gas chambers of Nazi-controlled Europe and ended on the hilltops around Jerusalem. Though there were certainly exceptions, for the most part, the goal of this teaching was not to turn us into people who would fight the next genocide wherever it occurred. The goal was to turn us into Zionists.[8]

It is only the oppressed who, by freeing themselves, can free their oppressors. The latter, as an oppressive class, can free neither others nor themselves. It is therefore essential that the oppressed wage the struggle to resolve the contradiction in which they are caught; and the contradiction will be resolved by the appearance of the new man: neither oppressor nor oppressed, but man in the process of liberation. If the goal of the oppressed is to become fully human, they will not achieve their goal by merely reversing the terms of the contradiction, by simply changing poles.[14]

definitionally, caught in this dialectical framework of oppression, it is only with the liberation of the oppressed that everyone can be free of this distorted, death-loving order, one that dehumanizes both oppressed and oppressor. In supporting the oppressed's struggle for liberation, we affirm both its possibility and its necessity.

by Rabbi Lexie Botzum

8 Naomi Klein, *Doppelganger*, p. 330
14 Paulo Freire, *Pedagogy of the Oppressed*, p. 56

Claustrophobia in the Warsaw ghetto, with a page of a Judenrat-issued labor identity card issued to ghetto prisoner Frydrych Zelman

AKIVA KENNETH SEGAN